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P L A N

Robert OF AN *Drysdale*

English Grammar-School Education.

Book ~ 1794

With an introductory Inquiry,

Whether by the ENGLISH Language alone, without the Embarrassment of LATIN and GREEK, the BRITISH Youth, in general, cannot be thoroughly accomplished in every Part of useful and polite Literature, and qualified to make a more early, advantageous, and elegant Figure in Life.

Addressed to the serious Consideration of every sensible Parent and Teacher in GREAT BRITAIN.

^K
By JAMES BUCHANAN.

EDINBURGH:

Printed for A. KINCAID and J. BELL.

M,DCC,LXX.



To the RIGHT HONOURABLE
F R A N C I S
EARL OF MORAY,
LORD DOWN, &c.

THE FOLLOWING PLAN

IS,

WITH PROFOUND RESPECT,

MOST HUMBL Y INSCRIBED

BY HIS LORDSHIP'S

MOST OBEDIENT,

AND MOST DEVOTED SERVANT,

JAMES BUCHANAN.



ERRATA.

Page 5. at the bottom, for *Græii*, read *Græii*. P. 88. line 20. dele *the*. P. 115. line 20. for *us*, read *him*.

A
P L A N
OF AN
ENGLISH Grammar-School
Education.

I N T R O D U C T I O N.

WITH regard to a proper discharge of business, and making a figure in the world, he truly has attained the ends of education, who can speak and write his own language fluently and correctly: And who by it (without such an enormous loss of that

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precious time allotted to education) has acquired both taste and scientific knowledge.

It is evident from fact, that he who studies the English language only, must speak and write it with far greater propriety than any one who has been embarrassed with the dead languages, the genius of which is quite different from that of the English.

Courtiers, and gentlemen of distinction in general, who are accustomed to their own language alone, have a ready command of proper words, and speak with perspicuity and correctness. Ladies speak with an easy fluency, and especially those of rank who keep polite company, express themselves in a pure and unaffected strain of language, to which few who are great Latin and Greek scholars do ever attain.

To corroborate what is said, the celebrated Mr Locke and the Spectator have observed, " That men who have threshed

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threshed hard at Latin and Greek for ten or twelve years together, are very often deficient in their own language."

Every one who has read the classics is acquainted with the criticisms of Dr Bentley; and, perhaps, no one in Europe was more skilled in the learned languages than he; but when he came to apply his criticisms to an English classic, it is well known how deficient he was, both in the grammar and idiom of his own language.

It must be acknowledged, that in latter times, when learning began to dawn again in these kingdoms, that taste was formed and propagated by means of the ancient classics. But, if the works of Virgil, Horace, and other ancients, tended to inspire a just and correct taste, may not the writings of Swift, Addison, Pope, Dryden, &c. produce the same effects?

For many ages, Homer was the only author known or esteemed in Greece;

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and his writings contributed greatly to form the taste of his countrymen. Milton's *Paradise Lost* is acknowledged by all critics to equal, and in many respects to excel the poems of Homer; and if so, May not a Briton profit as much by reading *Paradise Lost*, as a Greek did by reading the *Iliad* and *Odyssæy* *? But there

* An elegant French writer, in an essay on preaching, (*la Predication*) speaking of some poets who preached in heroics, such as Homer, Virgil, Lucan, Tasso, Camoens, Milton, the author of the *Henriade*, says, "But of all the epic poets, Milton has chosen the grandest subject, and the fittest for a preacher: His plan is immense! it comprehends the counsels of the Almighty, and the whole creation; those torrents of light and pleasure which flowed from the angels, whilst they continued in their allegiance; that sea of fire into which their rebellion hurled them; their rage against man, when innocent and happy in the garden of Eden! It comprehends their efforts to ruin him, and their fatal success; the terrible consequences of his transgression; the air covered with black clouds, winds let loose, storms, tempests, volcanoes;

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There is in the half learned a strange prejudice in favour of antiquity, and in the illiterate a wonderful propensity to admire what is mysterious, be it ever so futile and nonsensical.

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volcanoes; earth refusing her fruits; war preparing her scourges; force, tyranny, famine, with numberless plagues; and this horrid scene not even terminated by death itself! Heaven shut, and hell opened for the miserable! who are born only to suffer, and to suffer, because descended from a guilty progenitor."

"But," says he, "I weaken Milton; his poem, from the beginning to the end, is a sublime sermon, a discourse of the Almighty, a language of fire, a sacred enthusiasm!"

"His countrymen began to read it in the reign of Charles II. and in this reign, more than in any other, the allurements of riches, luxury, and debauchery, made England forget both the fall and the punishment of man."

"But," says he, "It is not one nation only that is interested in this poem; it relates to the most important interest of all nations. Accordingly, all Europe reads *Paradise Lost*: It strikes, it astonishes, &c."

Cedite Romani scriptores, cedite Graeci,

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For example, What a reverence have youth and ignorance been forced to pay to the poems of Anacreon? And what are these poems? Why truly, nothing more than a set of drinking songs, and love madrigals. As such, they passed and were used in ancient Greece. They are, however, richly decked and explained in colleges with great solemnity and minuteness.

Though we scruple not to affirm, that many of our own ballads are as elegant as those of Anacreon, yet if any one should advertise, that he was to prelect upon the Syren, the Lark, the Tea-Table Miscellany, such a professor would obtain but few fees. Or, if he proposed to teach the poems of Swift, which, for elegance of style, and nervous precision in the turn of thought, are, in all probability, equal, if not superior, to any ancient productions; the learned would cry out, that Swift is indelicate, and the

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the illiterate would despise him because he is intelligible.

But, besides the many valuable compositions in prose and verse, originally written in English, (and which may be properly called English classics, as in them is treasured up the quintessence of all ancient and modern learning) we have now faithful and elegant translations of all the most celebrated books of antiquity: These may serve to give our youth an idea of the sublime sentiments and noble simplicity of the best ancient authors.

It has been affirmed, that he who reads Homer in Greek, or Virgil in Latin, feels a greater pleasure than if he read those poets in translations. But this is truly fanciful, and has implicitly escaped the mouths of very smatterers in Greek and Latin, who could not read either of them with the least ease or taste without a translation: There are but a very few in Britain who can.
Who,

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Who, capable of just reflection, but knows, that it is impossible to form a just idea of the signification of a Greek or Latin word, but by a corresponding word in our own language? Therefore, whatever beauties or blemishes may appear in the original, the same will appear in an accurate and elegant translation.

Beyond all controversy, then, an elegant translation of a fine poem is itself a fine poem, and exhibits a beautiful transcript of the sentiments and taste of the original.

But supposing there were, (which cannot possibly be) some beauties in those admired originals not to be felt from any translation of them; yet to a gentleman or merchant, these are not with the close application of ten or twelve years: For in less time it is scarce to be expected that any one shall attain such skill in Greek and Latin, as to be able to read them with ease and taste.

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I remember to have read or heard a story of a certain minister, Walpole, I think, to whom a gentleman made application for a place; but the minister, not having it in his power to serve him at that time, and being daily teased with his importunities, thought of an expedient to be quit of him, at least for some time. Upon the gentleman's renewing his address, the minister asked him if he understood Spanish? No, replied the gentleman: Then, says the minister, go and learn it directly. The gentleman departed, with his heart somewhat elated, thinking the minister designed to send him to Spain in some public character. He accordingly applied himself diligently to the study of the Spanish language; and when he thought himself sufficiently master of it, expecting something of consequence would fall out, he returned to acquaint the minister that he had obeyed his commands.—Well, Sir, says the minister,

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nister, I heartily congratulate you upon such a fine acquisition, for now you will have the pleasure to read Don Quixote in the original.

This story is easily applied.

The argument in favour of an English education may be put on such a footing, that even the greatest admirers of antiquity shall be forced to submit.

The ancient Greeks, in point of taste, eloquence and knowledge, are allowed to have been the most accomplished people that ever existed. It is however manifest, that they had no language to acquire but their own, nor any books to peruse but what were written in it: And to this very circumstance it was owing, that they made more early advances in the most useful sciences than any youth have since done, and were enabled to push their accomplishments to so high a pitch of perfection.

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In their childhood, they were not doomed to undergo the drudgery of learning the grammar rules of dead languages ; they had not their taste blunted with heavy comments on words and frivolous disputes about various readings. They were taught such things as tended immediately to enrich their imagination, enlarge their understanding, and to form their talents for speaking and writing : So that their youth stepped out of their academies ready equipped to enter upon business, and to make an early and advantageous figure in public life.

What is here advanced in behalf of an English education, from the practice and success of the ancient Greeks, is truly decisive.

The Romans, whilst they wisely studied their own language with all the accuracy that our youth are forced to study it at this day, studied also the Greek language : And, amongst many others, we find Cicero himself translating into
Latin

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Latin the select speeches of the best Greek orators; because the Latin, at that time, though copious in all terms expressive of things political, and well enough adapted to the purposes both of history and popular eloquence, was, as that great orator is compelled to confess, unfit for the subjects of philosophy.

And therefore, his translating from a language so refined, copious, and elegant, and conformable to the transcendent and universal genius of the Greeks, was rational, and afforded him an opportunity of enriching his own tongue with a variety of elegant terms, borrowed or imitated from that noble language.

The education of a Roman gentleman was similar to one born in Britain who learns French, though not upon the same account that a Roman learned Greek, the English language being acknowledged by all judges to be far superior, in every respect, to that of the French;

French; but because a Briton, by studying the French language, profits by the taste and accomplishments of that learned and polite nation. This, therefore, is a part of education which is readily approved of, because it is easily attained, and enlarges the sphere of taste and knowledge. But learning dead languages, is judged unnecessary, except for those who are to pursue the learned professions, *viz.* divinity, law, and physic.

It appears evident, that taste may be acquired by the English language only; and it is still more evident, that, by the same means, an extensive knowledge in arts and sciences, in a word, of all useful and polite literature, may be also attained.

It is indeed an opinion blindly received, and swallowed down from age to age, without examination, that Latin is necessary to acquire the arts and sciences. There is, however, no more

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connection between Latin and science, than between English and science, nor between Latin and any one art, than between English and the same art. Will a man who understands Latin run, or wrestle, or dance, or fence, better than if he knew but English? Will a clock-maker who knows Latin finish his work with greater accuracy? Will a commander, who has learned Latin, navigate a vessel to the East or West Indies better than one who speaks English, French, Dutch, or Spanish? The knowledge of things is acquired by thought and attentive observation; and of arts by practice and experience; and it makes no difference in whatever language either of them is learned or expressed.

The finer arts, music, painting, and architecture, might have been invented at first just as well by one who thought and spoke in English, as by one who thought and spoke in Greek or in Latin. They, as well as other arts and sciences,

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sciences, can be taught to greater advantage in English, than in either of the other two.

All the great discoveries in natural philosophy, the true system of astronomy, the theory of gravitation, the various improvements in optics and mechanics, are the productions of modern times.

What is already taught of them is done in English ; mathematics are universally taught in that language ; ancient as well as modern history, may be learned without recourse to the dead languages. There is not, that I know of, a master in any college, who so much as pretends to teach in Latin, which, indeed, would be egregiously absurd. They recommend Latin, they make no use of it, every one, as he ought to do, teaches in English.

In short, on this head, which is the most important one, there is, there can be no controversy. The dispute must be upon classical learning ; as if there

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were a certain charm in Latin and Greek, that whoever understood these languages became men of taste. Or as if Latin, (according to the vulgar belief) were necessary to make a gentleman and a man of sense; but if such skill were necessary to make a gentleman or a man of sense, we know very few who could claim a title to either.

Of Latin and Greek our merchants in general are totally ignorant; the country gentlemen are as much so; and divines, lawyers, and physicians, know these languages much less than is commonly imagined.

All the sensible part of Great Britain, therefore, who have turned their thoughts upon right education, especially such as have written upon it, are universally of opinion, that it is much wiser to set youth upon a course of education, every part of which is easily attainable, and of real use in public life, than to torture them with the dead languages, in which, at any rate, they could

could make but a scanty and superficial proficiency, which they must immediately forget, and which, even if remembered, could never be of any use to them, either in the way of business or conversation.

It has now been fairly shown, that a gentleman or merchant may be thoroughly accomplished in all useful and polite literature, without the knowledge of any language but English: A language, which even all who have been so unfortunate as to have suffered such a horrid waste of time in learning Latin and Greek, are, after all, obliged to study for the purposes of properly transacting business, and making a figure in life.

It is really melancholy, and has been matter of grief to many, that, having been neglected in their early years, with regard to a grammatical knowledge of their own language, they are either altogether at a stand, or are obliged to begin the study of it at a time

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of life, when their country as well as profession, calls them forth to act their several parts on the great theatre of human life, with honour to themselves, and with the approbation of their relations, friends, and of society.

Let us ask, In what language do the peers and commons assembled in parliament serve their King and country? Do they harangue or debate in Latin? Do our divines pray, preach, or instruct in Latin? Do our lawyers plead in Latin? Do our merchants keep their books, or write their letters in Latin? No, far from it. It is in English the nobility and gentry defend their country, and serve their Prince in parliament; in English the divines instruct, the lawyers plead, and all ranks of people write their letters, and transact all their affairs.

What madness, then, to put boys, who are to follow trade and business (to the irreparable loss of so much more useful instruction) to learn a language
in

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in which they are never afterwards either to speak or write?

A smattering in Latin would as readily make a coxcomb behind a counter, as a competent knowledge of it often makes a thorough-paced pedant of one bred a mere scholar. Yet few, says an anonymous writer, think their children qualified for a trade, till they have been whipped at a Latin school for five or six years, to learn a little of that which they are obliged to forget, when in those years right education would have improved their minds, and taught them to acquire habits of writing their own language easily under right direction, and this would have been useful to them as long as they lived.

The fatal consequences attending the neglect of instructing youth early in a grammatical knowledge of their own language, are justly exposed by the judicious Mr Nicol, who says, "Hath the child arrived to seven or eight years
of

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of age, he mixes with a herd of boys at school, where, under the pretext of teaching him Latin, no regard is had to his mother tongue. And what happens? What we see every day: A young gentleman who has had this education cannot read. For, to articulate the words, and join them together, I do not call reading, unless one can pronounce well, observe all the proper stops, vary the voice, express the sentiments, and read with a delicate intelligence. Nor can he speak a jot better: A proof of this is, that he cannot write ten lines without committing gross faults; and because he did not learn his own language well in his early years, he will be ever after at a great loss in transacting business, whether in speaking or writing."

"I except a few," says he, "who being afterwards engaged by their profession, or their natural taste, cultivate their minds by study: And yet even they,
if

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if they attempt to write, will find by the labour composition costs them, what a loss it is not to have learned their own language in the proper season."

Mr Sheridan, in his plan, observes what has been a general complaint, viz. "That, instead of preparing each youth for that sphere of life in which he is afterwards to move; all are trained in one and the same course, which fits them for no one employment on earth. A smattering in two dead languages is all that is to be gotten by the present method of education; the art of wrangling, some small knowledge in speculative philosophy, and some crude notions of impenetrable metaphysics."

"Let it be remembered, that this mode was established in times of Popery and arbitrary power; and admirably was it suited to the principle of such a government. There were good reasons then for making Latin and Greek the chief object, because upon the revival

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val of letters, a fund of the best and richest knowledge was discovered, which could then be come at no other way, but by viewing it in the original authors."

"Latin especially, was necessary to the several professions. The service of the church was in Latin; books of law and physic in Latin; in Latin they wrote, and in Latin they conversed. So that there were good and substantial reasons then for employing such a number of years in the critical study of that language, which reasons no longer subsist."

Mr Locke, in treating of this subject, puts the matter in the strongest and most unanswerable light. Speaking of tutors, he says, "But it is no wonder, if those who make the fashion, suit it to what they have, and not to what their pupils want."

"The fashion being once established, who can think it strange, that in this,

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as well as in all other things, it should prevail? And that the greatest part of those who find their account in an easy submission to it, should be ready to cry out, Heresy, when any one departs from it?

'Tis nevertheless matter of astonishment, that men of quality and parts, should suffer themselves to be so far misled by custom and implicit faith.—Reason, if consulted, would advise, that their childrens time should be spent in acquiring what might be useful to them when they come to be men, rather than to have their heads stuffed with a deal of trash, a great part whereof they never do, 'tis certain, they never need to think on again, as long as they live; and so much of it as does stick by them, they are only the worse for. This is so well known, that, says he, I appeal to parents themselves, who have been at cost to have their young heirs taught it; whether it be not ridiculous for their sons
to

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to have any tincture of that sort of education when they come abroad into the world, whether any appearance of it would not lessen and disgrace them in company?"

And, by way of ridicule, he says, "That certainly must be an admirable acquisition, and deserves well to make a part in education, which men are ashamed of, where they are most concerned to show their parts and breeding."

In short, the sole end proposed from inveterate custom, is to make good Latin and Greek scholars, by which the tender minds of youth get a wrong bias; the most precious years of life are employed in that which will produce little future benefit to them, or advantage to the world; while that study which would contribute most to public and private prosperity, *viz.* religion, morality, and a grammatical knowledge of the

the English language, are utterly neglected.

Several quotations might be drawn from good writers tending to the same purpose; but from what has been already said, the futility of a smattering in Latin and Greek is sufficiently evident to every judicious and unprejudiced mind: And that, with regard to a proper discharge of business, and making a figure in the world, he truly has attained the ends of education, who can speak and write his own language fluently and correctly; and who, by it alone, has acquired both taste and scientific knowledge.

I doubt not but that I shall stand excused for using at times the word *smattering*, because, perhaps, not one of a hundred that learns Latin or Greek ever attains to more than a mere smattering in these languages. If indeed a gentleman were thoroughly skilled in them, he would be possessed of what was e-

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steemed in times of Popery a valuable accomplishment. But the road to the acquisition of a critical skill in these once properly denominated learned languages, being little smoother now than it was two hundred years ago; I am of opinion, that the Protestant gentlemen of these kingdoms, who say their prayers in English, unless a shorter and smoother road be pointed out than they themselves travelled, will no longer force their sons to take the same tedious and painful journey, especially as they can now read accurate and elegant English translations of all the best Latin and Greek authors, and those too without loss of time, without dread or fear.

But if (as many, no doubt, either from interest or prejudice, will still maintain) a competent knowledge of Latin be absolutely necessary for a gentleman; to exhibit a more rational and expeditious method of acquiring it, without losing sight of the main object,
the

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the English language, would certainly be a very generous undertaking.

We shall see whether such a method will not at last appear in the following plan.

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INTRODUCTION

The first part of the book is devoted to a general survey of the subject. It is divided into three chapters. The first chapter is on the history of the subject. The second chapter is on the principles of the subject. The third chapter is on the practice of the subject.

The second part of the book is devoted to a detailed examination of the subject. It is divided into two chapters. The first chapter is on the theory of the subject. The second chapter is on the application of the subject.

The third part of the book is devoted to a critical examination of the subject. It is divided into two chapters. The first chapter is on the strengths of the subject. The second chapter is on the weaknesses of the subject.

The fourth part of the book is devoted to a summary of the subject. It is divided into two chapters. The first chapter is on the conclusions of the subject. The second chapter is on the recommendations of the subject.

A
P L A N

OF AN

ENGLISH Grammar-School
Education.

FOR properly conducting an English education, with regard to the youth of both sexes, from their first setting out, I do not presume to dictate to teachers, but only to propose my sentiments ; not to disgust by a tedious and elaborate discourse upon the subject ; but just to offer some hints, concerning which, the sagacious and experienced

rienced part have, it is hoped, been before-hand with me; and which even the less experienced will, in the course of their practice, easily improve.

Children should be taught the alphabet, and the combination of letters into syllables, as it were by way of diversion; and, in all their progress in syllabication, in order to preserve the genuine sweetness and benignity of their dispositions, the teacher will put on the bowels of a parent, and instruct them with the utmost mildness, benevolence, and affability.

So far will a sagacious teacher be from giving way to violent passions, or surly chidings, (whereby the genius might be blunted and depressed, and an early aversion contracted to every part of learning) that he will all along dexterously conceal that their lessons have any tendency to, or the least colour of a task.

When

When children come to read tolerably, they will be ready to task themselves, especially if what they read be entertaining, as well as instructive.

Every experienced teacher must have observed, that as soon as children find themselves able to read a fable, or short story, they are very proud of it; and want no other spur to proceed with alacrity, than the master's keeping alive in their minds a warm, but laudable emulation.

Amongst many other erroneous and vulgar opinions concerning education, this is truly one, namely, that surely any person may teach children the alphabet, to spell, and join syllables together, &c. but parents of sagacity and penetration know better; and that it requires the greatest skill and address in a teacher to lay the foundation of a child's education; as it is then the dawning genius can be directed to a proper channel, early

ly enlightened and improved, or misled, debased, and utterly marred.

The connection of parents with their children is a natural consequence of the matrimonial connection; and the duties which the former owe the latter, result as naturally from that connection.

The feeble state of children, subject to so many wants and dangers, requires their incessant care and attention; their ignorant and uncultivated minds demand their continual instruction and culture.

The first class of duties which parents owe their children, and which respect their natural life, comprehends protection, nurture, provision, the introducing them into the world in a manner suitable to their rank, fortune, and the like.

The second order of duties regards the intellectual and moral life of their children, or their education in such arts and accomplishments as are necessary to qualify

qualify them for performing the duties they owe to themselves and others.

As this was found the principal design of the matrimonial alliance, so the fulfilling of that design is the most important and dignified of all the parental duties.

In order, therefore, to fit the child for acting his part wisely and worthily, as a man, a citizen, a creature of God; both parents ought to combine their joint wisdom, authority, and power; and each apart, to employ those talents which are the peculiar excellency and ornament of their respective sex.

The father ought to lay out and superintend their education; the mother to execute and manage the detail of which she is capable. The father should direct the manly exertions of the intellectual and moral powers of his child: His imagination, and the manner of these exertions, are the peculiar province of the mother.

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The father should advise, protect, command, and by his experience and masculine vigour, and that superior authority which is commonly ascribed to his sex, brace and strengthen his pupil for active life, for gravity, integrity, and firmness in suffering.

The business of the mother is to bend and soften her male pupil by the charms of her conversation, and the softness and decency of her manners, for social life, for politeness of taste, and for the elegant enjoyments of humanity. To improve and refine the tenderness and modesty of her female pupil, and form her to all those mild domestic virtues, which are the peculiar characteristics and ornaments of her sex.

In fine, to conduct the opening minds of their sweet charge, through the several periods of their progress; to assist them in each period, in throwing out the latent seeds of reason and ingenuity; and in gaining fresh accessions of light, and

and virtue: And at length, with all these advantages, to produce the young adventurers upon the great theatre of human life, to play their several parts in the sight of their friends, of society, and mankind!

How gloriously does Heaven reward the task, when the parents behold those dear images and representatives of themselves, inheriting their virtues as well as fortunes; sustaining their respective characters gracefully and worthily; and giving them the agreeable prospect of transmitting their name, with growing honour and advantage, to a race yet unborn!

Now, of all the duties parents owe their children, that of teaching them the arts and sciences themselves, hath not been the custom in any civilized nation; because few, in comparison, were qualified for the important task; and those who were, on account of the
necessary

necessary duties of managing and providing for a family, had not leisure.

'Tis true, we read of some who have taught their own children, particularly Cato, for as great a man as he was, and for all his having had so much business on his hands; not daring, as he might think, to trust a matter of such importance to any other person. For of such inestimable value was right education held by the ancients, that when Greece was in all her glory, and long after, the tutoring of youth was esteemed a most honourable employment; so that many of noble birth and easy fortunes, (as we learn from Plato, Cicero, Isocrates, Aristotle, &c.) became preceptors, and took youth under their tuition.

It is certain, that the education of our youth, at their first setting out, especially of such who are, by their birth and fortune, to move in a more exalted and extensive sphere of action, is not conducted with that attention and propriety
its

its importance merits. Parents themselves are not sufficiently cautious of what they, or others say before their children ; and instead of early impressing their minds with just sentiments of true honour, friendship, sincerity, humanity, &c. by, as it were, accidental conversations, they often imbibe nothing else from the trifling and impertinent discourses they hear, than pride, passion, selfishness, envy, malice, and falshood.

The subsequent very sensible letter, by Mrs Pennington, on the necessity of beginning the formation of the temper in the earliest infancy, merits the attention of all concerned in teaching and managing children.

— “ *To LOUISA.*

“ I can never be unwilling to comply with any request of yours, my dear Louisa, but little more can be added to the general directions my last contained,

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and your own good judgment will suggest all that is necessary, without any assistance."

It will at once occur to you, that as opinions can as easily be made habitual as customs, it is a matter of great moment to give an early habit of thinking rightly, and that this will more effectually be done by the general tenor of the conversations that pass in the hearing of children, than by any particular instructions addressed to themselves.

Thus, for instance, if they always hear cleanliness mentioned as a matter of essential consequence, finery with contempt, and those people spoken of as insignificant triflers who discover any regard to the shew of dress; they will insensibly acquire a habit of esteeming cleanliness the only material part of their own dress, without paying any sort of attention to the ornaments of it. I have seen the effect of this method in

a child, who, at four years old, gravely censured the weakness of a person's judgment that had admired his new buckles.

In the same manner, benevolence to mankind, compassion towards the brute and insect creation, and every other good principle may be implanted in infancy, and insensibly improved and strengthened in the mind, till right opinions are so habitually rooted, as to influence every part of their conduct through all future life ; which is seldom, if ever, effected by formal precepts and grave instructions.

What children imbibe, as by accident, from the sentiments of others, always make a stronger and more lasting impression than any lessons which appear to be intended peculiarly for themselves. This may, perhaps, be owing to the constrained attention required in the latter case ; whereas in the former, it is always voluntary, and, if not checked,

will be constant from their natural curiosity. This curiosity, properly managed, is the best ground you can have to work upon; yet I have often, with concern, heard children so severely reprimanded for it, as to make them afraid of seeming to hear the conversations that passed in their presence; on the contrary, not the least notice should apparently be taken of their attention, while every thing said before them, should be regulated by the expectation of it.

On this account chiefly, the bringing them into mixed company is injurious, as the contrariety of opinions will be apt to confuse their minds, which, to be advantageously formed, must be used to a perfect sameness of sentiment in all with whom they converse, or are attended by. Here also, the great difficulty is to meet with servants who will minutely observe every direction given them,

them, which is a point of so much consequence as to deserve the utmost care.

You will here see the necessity of extending your instructions to them, even to the most trifling circumstances, that nothing may be left to their own judgment, which can never be depended on; and that those servants who particularly belong to the nursery should only be admitted into it, nor, on any occasion, others be allowed to converse with them *there*, for reasons too obvious to need repeating.

The impropriety of one custom may not, perhaps, from its being so general, occur to you with all the strength it deserves; I mean that of promising wives and husbands as a distant reward for the good behaviour of children; to which may be added the no less absurd practice of teaching them to give one another that appellation, almost as soon as they can speak. "I believe, my dear Louisa, you need only reflect seriously

ously upon the effect this must necessarily have upon their young minds, and on the consequences that may naturally be supposed to follow from it, to suggest to yourself all I could say on the subject."

"Your judgment is sufficient to direct you in all the new relations you are entering upon, and your invariable inclination to discharge your duty will secure a constant attention to the dictates of it; nor have I the least doubt of your setting an example in every respect, worthy of imitation, and consequently of your enjoying through life as great a share of happiness as this imperfect state can admit of; to be increased only by that unalterable felicity beyond the grave, which must be the reward of virtue like yours.—This opinion continually affords the sincerest pleasure to your, &c."

That youth may never want a faithful and constant monitor to plead with them

them the cause of truth and right reason, discreet parents, and sensible masters ought, for that salutary and important purpose, to play to one another's hands. Teachers will be often the better for attending to the observations of judicious parents; and parents again, by giving ear to those of experienced teachers.

There is one thing which ought never to escape a master, and which, to teach to advantage, ought to be amongst his earliest cares, that is, to study the disposition and genius of each pupil, in order to give the mind a right bias; otherwise both master and scholar may be long at a loss, by proceeding as in the dark.

Children would learn to read much sooner and easier, were they taught (while the organs of speech are flexible) to pronounce properly from the beginning; and, to acquire a graceful delivery, they should, all the while, be taught just quantity, proper accent, emphasis, cadence,

cadence, and pause. These being the first principal requisites towards a just and elegant pronunciation, I shall treat of each as briefly as is consistent with perspicuity.

I. *Of* QUANTITY.

Quantity is the measure of sounds, and determines them to be long or short. A long syllable takes double the time in pronouncing, that a short one does; as mat, mate; her, here; fir, fire; rob, robe; tun, tune.

It is certain, that there is harmony of notes and sounds in prose, as well as in verse, which depends on the quantity of expression as to long and short, loud and low, nearly the same as in music itself; which is nothing but a just modulation of sounds abstracted from verbal expression.

Since, therefore, each of the vowels has a long and a short sound, whence arises

rises quantity, which creates harmony, either in prose or verse; how unbecoming are discordant and jarring sounds in the mouth of an otherwise polite gentleman or lady, or in that of a man of learning? And how disadvantageous to a public speaker, let his subject be ever so interesting?

I shall adduce but a few examples, out of a multitude, to shew how North-Britons destroy just quantity, by expressing the long sound for the short, and the short for the long; as, abhōr for abhōr, abhōrrerence for abhōrrerence, abōlish for abōlish, thrōn for thrōne, munt for mount, muntain for mountain, funtain for fountain, amunt for amount, tȳp for type, cairy for cārry, mairy for mārry, apostateeze for apostatize, sympatheeze for sympathize, ceevil for cīvil, civileeze for civilize, cōmfōrt for cūmfūrt, eetem for item, eer for ire, leer for lȳre, breer for brīar, deemond for diamond, maijesty for mājelty, &c. &c.

I do not mention the wrong expression of the various sounds of the vowels, when their sounds pass into one another, as they do more or less in all living languages, nor of their acute sounds, all which, when properly uttered, create a harmony that warms and enlivens the hearers, so much that let a person, who has acquired an elegant pronunciation, harangue the public, though his matter be but very indifferent, and badly composed; yet he will command more attention, and his discourse will have more effect upon his hearers, than the most elegant compositions delivered with an awkward and vitious pronunciation.

Quantity regulates the tone of voice in words, as emphasis does in sentences. So that the voice of a North-Briton is easily distinguished from that of a South-Briton, though we do not see the persons; nay, though we do not hear a word either of them says, the very tone will discover the country. The tone of the former,

former, though often rough with gut-
teral sounds, is weaker, flatter, and less
animating, and approaches too much to
a monotony. The tone of the latter is
more grand and elevated, by the various
sounds being uttered according to just
quantity and accent; long, or short;
loud, or low; grave, or acute.

There are Scotch gentlemen indeed
in London, whose pronunciation, and
consequently tone of voice, cannot be
distinguished from natives of the place:
But then they applied themselves vigo-
rously to the study of it under the best
masters, and with the advantage of not
imbibing the least tincture of the provin-
cial dialects, to which the generality of
South-Britons are subjected. For the
manner of pronouncing, which is usual
among the polite and learned, who are
natives of the metropolis, is, in every
country the standard: And, what Ho-
race says of the choice of words, name-
ly, that the polite and learned, by their
practice,

practice, establish what is right, is equally true of the pronunciation of them.

Accent has not only been erroneously used for quantity, but has generally been accepted, and passed for pronunciation, and deemed a synonymous term.

Now, pronunciation is a proper utterance of articulate sounds, according to the idiom of any language. Quantity measures the time of such sounds: And although accent and quantity are concomitants of pronunciation, or proper utterance, yet they differ in intention. For accent denotes the stress or elevation of the voice upon a certain syllable in a word; but does by no means, of its own nature, lengthen that syllable, which is evident from its being indifferently placed over long and short syllables: Whereas quantity runs through all the syllables of a word, determining the length or shortness of them, and even of that syllable over which the accent is placed.

To

To put it beyond controversy that accent is not pronunciation, numberless examples might be produced; such as friar, client, impiety, idolize, agonize, &c. which the people of North-Britain accent the same way as those of South-Britain, but the former, (I mean all those who retain the dialect called broad Scotch) do not pronounce the same way; for they say free-ar, clee-ent, impee-ety, focce-ety, eedoleeze, agoneeze, &c.

To show that accent is not quantity, we need only observe, that a monosyllable cannot take an accent, being a monotone, or sound uttered in one breath; though it admits of quantity, as it must be long or short. It is quantity therefore that measures the time of a syllable in prose, or the syllables of a foot in verse: And when a syllable, or, which is the same, a vowel that is naturally short in prose, is made long in verse, it is by a modulation or inflexion

E

of

of the voice, and not by the common accent; as,

Arms and the man I sing, who, forc'd
by fate.

In this verse no accent can take place, the words that compose it being monotonous; but quantity is in every syllable, and there is, as in every verse, cadence and pause.

II. *Of* ACCENT.

Accent is the elevation and inflexion of the voice upon a certain syllable in a word. The syllable, therefore, which takes the accent, is both louder and longer than the rest; as in the noun *tôrment*, the first syllable (tor) is louder and longer than the second (ment) thus *tôrment*. So in the word *reconciling*, the third syllable (cil) which takes the accent, is louder and longer than any of the

the rest, thus, reconciling; it is louder by the accent, that is, the elevation of the voice; and longer by quantity, that is, the inflexion of the voice.

Now, without a due regard to accent, in which the very life of language consists, speech becomes disagreeable, and often unintelligible; and for that reason, youth ought to be early acquainted with the nature and beauty of it, and to account for the proper utterance of every sound in a word; by which they will be enabled to pronounce by rule; which will be a means to prevent their imitating or being misled by the rude, unpolished utterance of the vulgar.

It is remarkable, that though the pronunciation throughout the several counties of England differs more or less from the purity of the best speakers; yet the accent is uniform over all. Hence arises another great disadvantage in speaking or reading, to which North-

Britons, in general, subject themselves, namely, false accent. I shall here contrast a few examples.

North-Britons lay the accent wrong in the following words, and say,

accès	}	for	accés
súccess			succés
áffiance			affiance
aliénat			álienat
alienable			álienable
apostateéze			apóstatize
diffícult			difficult
diffículty			difficuly
chórography			chorógraphy
cósmography			cosmógraphy
démocracy			demócracy
excéllency			éxcellency
harás			háras
embarrás			embárras
inexóable			inéxorable
intelligible			intélligible
unintelligibly			unintélligibly
irrevóable			irrévocable, &c.

III. Of EMPHASIS.

As accent is the rising or elevation of the voice upon a certain syllable in a word, so emphasis is the elevation of the voice upon a certain word or words in a sentence.

The emphatical word or words, being those which carry an importance in themselves, and on which the sense of the rest depends, must always, wherever they are found, whether in the beginning, middle, or end of a sentence, be pronounced with a fuller and stronger sound of voice; as in these satyrical words from Horace.

Get place and wealth, if possible, with grace,
If not, by any means get wealth and place.

The emphatical word or words may be generally found out by putting the question ; as, What must I get ? Answer. Pláce and wéalth. Here pláce and wéalth are the emphatical words. How must I get them ? Answer. With gráce. Here grace is the emphatical word. If not with grace, How ? Answer. By ány means. Get what ? Answer. Wéalth and pláce.

When two words are set in contrast, or in opposition to one another, they are both emphatical ; as, He is the ty'rant, not the fáther of his people. His subjects féar him, but do not lóve him. Here tyrant, father, fear, and love, are the emphatical words, being put in opposition to one another.

Some sentences are so full, solemn, and comprehensive, as to fix an emphasis upon every word, as worthy of observation : As, " As for sleép, and wíne, and féasts, and strúmpets, and bágnios, and rést, that through custom grow every day

day more and more bewitching, &c.”
O woods, O fountains, hillocks, dales,
and bowers, &c.

The following example has a solemn effect, every word being emphatical.

“Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? For I am persuaded, that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus, our Lord.”

Sentences often become equivocal, that is, contain in them more senses than one; and we can only understand the sense intended by observing on what word the emphasis is laid. For example; Will you ride to town to-day? This sentence is capable of being taken in four different senses, according to the
different

different words on which the emphasis is placed. If it be laid upon the word *you*, that is, Will *you* ride to town to-day? The answer may be, No; but my servant will. If the emphasis be laid on the word *ride*, that is, Will you *ride* to town to-day? The answer may be, No; but I intend to walk it. If upon *town*, that is, Will you ride to *town* to-day? The answer may be, No; for I design to go into the country. If the emphasis be laid upon *to-day*, the answer may be, No; but I intend to go to-morrow.—Hence the importance of proper emphasis, in order to determine the sense of what we read.

Therefore,

1. Monotony should be carefully avoided; and, as the reverend Mr Mason observes, the voice should express, as near as possible, the very sense or idea designed to be conveyed by the emphatical word, by a strong, rough, and violent,

violent, or a soft, smooth, and tender sound.

Thus, the different passions of the mind, are to be expressed by a different tone of voice. Love, by a soft, smooth, languishing voice; anger, by a strong, vehement, and elevated voice; joy, by a quick, sweet, clear voice; sorrow, by a low, flexible, interrupted voice; fear, by a dejected, tremulous, hesitating voice; courage has a full, bold, and loud voice; and perplexity, a grave, steady, and earnest one.

Briefly, in exordiums, the voice should be low, but yet heard; in narrations, distinct; in reasoning, slow; in persuasions, strong; it should thunder in anger; soften in sorrow; tremble in fear; and melt in love.

2. The variations of the emphasis must not only distinguish the various passions described, but the several forms and figures of speech in which they are expressed. For instance, in a prosopopeia,

peia, (that is, personification, when things inanimate are addressed to, and made to speak as if they had life and rational souls) we must change the voice, as the person introduced would.

In antithesis, (that is, when contraries are opposed to each other) one contrary must be pronounced louder than the other.

In a climax, (that is, when the sentence rises gradually) the voice should always rise with it.

In dialogues, the voice should alter with the parts. In repetitions, it should be loudest in the second place. Words of distinction, or of praise or dispraise, must always be pronounced with a strong emphasis.

But to acquire a masterly elocution, one must not only take in the full sense, but enter into the spirit of an author; for none can convey the force and fullness of his author's ideas to another, till he feels them himself; or read a
discourse

discourse to advantage he does not understand and taste. And therefore, the great rule which the masters of rhetoric so much press can never enough be remembered. "That to make a man speak well, and pronounce with a right emphasis, he ought thoroughly to understand all that he says; be fully persuaded of it; and bring himself to have those affections which he desires to infuse into others." For when a man is vehemently moved with the passion he would inspire other people with, he speaks with spirit and energy, and will naturally break out into all the suitable and moving expressions of an undissembled eloquence.

We see illiterate people in grief, anger, joy, &c. utter their passion with more vehemence and fluency than the most learned, who are not heartily interested in the matter, nor thoroughly warmed with the passion they describe. What the speaker is, for the most part,
the

the audience will be. If he be zealously concerned, they will be attentive; if he be indifferent, they will be perfectly careless and cold: And, as fire kindles fire, so life and heat in the speaker enliven and inspirit the hearer.

IV. *Of CADENCE.*

The fourth requisite for a graceful delivery in reading or speaking, is cadence.

Cadence is directly opposite to emphasis; for as emphasis is the elevation, cadence is the falling of the voice; and generally takes place at the end of a sentence, unless it closes with an emphatical word.

Sentences are every where to be met with, where cadence takes place at the end; but when the sentence runs to some length, cadence takes place in the middle; as in the following sentence, in which cadence takes place twice in the middle,

middle, and the third time at the end. As, "The perfection of virtue is to give reason free scope, to obey the authority of conscience with alacrity; to exercise the defensive passions with fortitude; the private with temperance; the public with justice; and all of them with prudence;——that is, in a due proportion to each other; and an entire subserviency to a calm and diffusive benevolence;——to adore and love God with a disinterested and unrivaled affection; and to acquiesce in his providence with a joyful resignation."——

Here is one amongst several examples, where cadence does not take place at the end of a sentence, when it ends with an emphatical word; being the close of Moloch's fierce speech in *Paradise Lost*.

———And by proof we feel
Our pow'r sufficient to disturb his
 heav'n;

F

And

And with perpetual inroads to alarm,
 (Tho' inaccessible) his fatal throne;
 Which, if not victory, is yet *revenge*.

Here the voice rises, instead of falling; and the fierceness and desperation of the whole speech, ought, as it were, to be expressed in this one word *revenge*.

But besides cadence of voice, there is a cadence of style: And that is, when the sense being almost expressed and perfectly discerned by the remaining words (which are only necessary to complete the period) gently fall of themselves without any emphatical word among them: And, if the author's language be pure and elegant, his cadence of style will naturally direct the reader's cadence of voice.

But it should be observed, that there is often a necessary cadence of voice for several sentences together; this sometimes takes place in the middle of a speech,

speech, after some warm and affecting expostulations; and is very beautiful, as it both relieves the speaker, and creates attention in the hearers. Such is the close of Junius Brutus's speech to the deputies of the senate; after a run of the warmest arguments and most animating expostulations, he concludes with a fall of voice, thus: "Let us on both sides avoid such heavy misfortunes; let us not lose the happiness of our separation; suffer us to depart from a country where we are loaded with chains like so many slaves, and where, being reduced to be only farmers of our own inheritances, we are forced to cultivate them for the profit of our tyrants.—So long as we have our swords in our hands, we shall be able to open ourselves a way into more fortunate climates; and wherever the Gods shall grant us to live in liberty, there we shall find our country."

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F 2

Such

2 2

Such a cadence of voice is truly natural, after a continued elevation of voice; and public speakers should attend to this particular, which seldom or never fails to have a striking effect upon the hearers.

V. *Of* PAUSE.

Writing being the very image of speech, several points were invented, not only to prevent any obscurity in the sense, but also to mark the distance of time or proper pauses in reading or speaking. For reading is nothing but speaking what one sees in a book, just as if he were expressing his own sentiments as they rise in his mind.

There are two faults too often to be met with in books, which may embarrass even a good reader, *viz.* 1. The wrong arrangement of the words and members of periods, which creates ambiguity. 2. Wrong punctuation.

1. A

1. A proper arrangement of the words and members of a period contributes to a sense of order, elegance, and perspicuity: But a wrong arrangement will be always perplexing and disgusting to both reader and hearer. For tho', as a great writer observes, an accurate punctuation may remove an ambiguity, yet it will never produce that peculiar beauty which is perceived when the sense comes out clearly and distinctly by means of a happy arrangement.

2. Wrong punctuation. Though one may, in a good measure be directed by the points, yet a good reader will not always trust to them, knowing very well, that few books are exactly pointed.

There are six points considered as intervals in reading, *viz.* comma, semicolon, colon, period, interrogation, and admiration.

These points have been judged sufficient to distinguish the sense; but

their number is defective with respect to the requisite variety of pause; and for directing to a just and well regulated pronunciation. We have only two points as signs for varying the tone of voice in reading, *viz.* interrogation and admiration.

The other points by no means direct to all the variety of pause, nor to a natural and graceful variation of the voice, which, together with proper emphasis and cadence, must depend greatly on the taste and judgment of the reader.

With respect to time, the first four of these points are said to bear a musical proportion to one another: A comma stopping the voice while we can tell one; the semicolon two; the colon three; and the period four. But this rule will be found to be too exact for practice. For in some cases there is no pause to be made at a comma, especially

ly when placed before relatives to render the sense clear.

Sometimes we see a comma where there ought to be a period; as in Achilles's reply to Ulysses's speech.

—————Ulysses,—hear
A faithful speech that knows not art
nor fear.

Here Ulysses should be spoken as a whole sentence.

Short periods comprehending much in a few words, may often receive additional force by a pause betwixt the nominative and the verb; as,

Scarce had I spoke, when Pantheus with
a groan,
Troy;——is no more! her glories now
are gone..

Though there be no point at *Troy*,
in any edition, yet the sense here, as in
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every such case, requires the pause of a semicolon, at least.

A point of interrogation always raises the voice. Interrogatory sentences, in general, rise gradually to the end; and the emphatical word, or that upon which the stress of the question lies, is often the last in the sentence. As, Can a clean thing come out of an unclean? Can any good come out of Nazareth? Here the emphatical words are *unclean* and *Nazareth*, which are therefore pronounced louder than the rest of the words. Can the Ethiopian change his hue, or the leopard his spots? Here are two emphatical words, *viz. hue* and *spots*; because the sentence consists of two interrogatory members, *viz. Can the Ethiopian change his hue? Or can the leopard change his spots?*

Therefore, in long sentences of this nature, all the members being in effect so many interrogatory sentences, every one emulous of a graceful delivery will consider,

consider, that the last word of every member is emphatical, that is, elevates the voice, though but a comma follow it ; and the point of interrogation be suspended till the close of the sentence.

The following interrogatory sentence is not among the longest to be met with, though it consists of seven members : Thus, " What manner of day do we think that will be, when the heavens shall put on *mourning* ; 1. When this whole earth shall totter and quake as a leaf before the *wind* ; 2. When the sun and moon shall lose their *light* ; 3. The stars drop from their *orbs* ; 4. The sea forsake its *channels* ; 5. The earth be drowned in a deluge of *blood* ; 6. And the whole world at last on a *flaming fire* ? "

Now there are more emphatical words in this sentence than those seven which end the seven members ; but then they are not so conspicuously loud as the last word on which the force of each

each member rests. Thus, the emphatical words are not so discernible to the ear in interrogatory sentences, as in others, because the last word of the question (upon which generally, the sense depends) being loudest, draws the attention most, and makes the rest to be less distinguished.

The point of admiration, which is always expressive of some passion, generally elevates the voice. But the different passions and emotions of the soul are subject to different emphases and tones of voice, which those only who have studied nature can properly feel and utter.

As to the time of the pause after the two points of interrogation and admiration, though, in general, it ought to be equal to that of a period, or at least a colon; yet its length cannot always be regularly ascertained; depending much upon the nature and importance of the one, and the passion or emotion

emotion effected by the other. Nay, it often happens, in respect of the other points, that the strain of the matter shows a propriety or beauty, in holding the pause beyond the proper length of the point; particularly when any thing striking has been uttered; by which means the hearers have time to ruminate upon it, before the matter which follows can put it out of their thoughts.

I shall just mention another distinction of pause, *viz.* parenthesis. This is a sentence inserted within another sentence, as an illustration of the sense; though it may be left out, and the structure of the sentence remain entire. It is always pronounced with a lower and quicker tone of voice than the main sentence within which it is included; and requires the pause of a comma at the beginning and end: As, "For even Servius Tullius, the son of a captive woman (no body knows who his father was)

was) obtained the kingdom, as the reward of his wisdom and virtue."

The best writers have the fewest parentheses, which makes their language agreeable both to readers and hearers. A long parenthesis is disagreeable; and several crowding upon one another is a sign of weakness and perplexity in the writer: They confound the reader, and consequently disgust the hearers.

I shall close this principal requisite with one general rule.

Where the periods are very long, a reader may take breath at a colon or semicolon, and sometimes at a comma; but never where there is no stop at all. And, that he may not be under a necessity to take fresh breath before he comes to a proper pause, he will look forward to the close of the sentence; and measure the length of it with his eye before he begins it; that, if it be long, he may take in a sufficient supply of breath to carry him to the end of it.

To

To break a habit of taking breath too often in reading, he should accustom himself to read long periods ; such, for instance, as the first sixteen lines in Milton's *Paradise Lost*.

I have now, as was proposed, briefly treated of the first principal requisites towards a just and elegant pronunciation ; namely, quantity, accent, emphasis, cadence, and pause. On the whole, then, as Mr Sheridan justly observes, "Whoever attempts to pronounce words without observation of accent, really does not utter words, but syllables, so whoever attempts to pronounce sentences without emphasis, does not utter sentences, but words. So that in speech, words are the body, pauses and stops give it shape and form, and distinguish the several parts of the body ; but accent and emphasis are the life, blood, and soul, which put it in motion, and give it power to act*."

G To

* I have not here treated of the proper utterance of the simple sounds, I mean the various

To know whether youth accent from judgment, as well as from the ear, the master should point out a long word, make them pronounce it, and tell upon what syllable the accent lies. For example, *Mediterranean*, where the accent lies upon the fourth syllable. After, let them accent every syllable from the beginning to the end alternately, always pronouncing the whole word; if they raise their voice properly on each syllable, and let the rest glide away more rapidly, and be less heard than the one they accent, then the master knows that they understand what is meant by accent; which will secure them all their

rious sounds of the vowels and diphthongs, when these sounds pass into one another; having already largely written on this head, in the introduction to my essay towards establishing a standard for an elegant and uniform pronunciation of the English language, throughout the British dominions. But whoever is ignorant of those sounds, or retains a provincial pronunciation, ought not to presume to teach.

their lives after from being misled by the unpolished utterance of the vulgar.

To bring youth to read with a proper emphasis, the master may mark with his pen the emphatical words in each lesson for some time; and by first reading over every lesson himself, they will, in a short time, become acquainted with what may be emphatically called the soul of speech.

But as the design of this plan was, that youth should not only be taught to read gracefully, but, as they grew up, to speak eloquently; it will be necessary, in order to their acquiring a masterly elocution and proper action, to exhibit a few rules, gathered, chiefly, from the best writers on oratory. I shall begin with some observations on bad delivery, which is easily perceived by, and disgustful even to the vulgar.

G 2 I. FAULT.

I. FAULT.

The first fault in delivery is, when the voice is too loud; this is always disagreeable to hearers of good taste; who look upon it to be the effect either of ignorance or affectation.

Besides, an over-strained voice is very inconvenient to the speaker, as well as disgusting to judicious hearers. It exhausts his spirits to no purpose; and takes from him the proper management and modulation of his voice, according to the sense of his subject: And, what is worst of all, naturally leads him into a tone.

Every man's voice, indeed, should fill the place where he speaks; but if it exceeds its natural key, it will be neither sweet, soft, nor agreeable; because he will not be able to give every word its proper and distinguishing sound.

II.

II. FAULT.

The second fault is, when the voice is too low. This is not so inconvenient to the speaker, but it is as disagreeable to the hearers as the other extreme. It is always disgusting to an audience to observe any thing in the reader or speaker that looks like indolence or inattention.

To manage the voice properly, these two extremes should be avoided. And, perhaps, the best rule for this purpose, is, carefully to preserve the key of the voice, and at the same time to adapt the elevation and strength of it to the condition and numbers of the persons you speak to, and the nature of the place you speak in.

It would be as ridiculous in a general, when haranguing an army, to speak in a low languid voice, as in a person who reads a chapter in a family to speak in a loud and eager one.

III. FAULT.

The third fault in delivery is a thick, hasty, clattering voice.——This is often owing to a defect in the organs of speech, or a too great flutter of the animal spirits, but oftener to a bad habit uncorrected.

The great disadvantage that attends a too precipitate pronunciation in reading or speaking is, that the hearers lose the benefit of half the good things they hear, who would fain remember, but cannot : Therefore, a speaker should always have a regard to the memory, as well as the understanding of his hearers.

A quick manner of reading may do well enough in examining leases, perusing indentures, or reciting acts of parliament, where there is always a great redundancy of words ; or in reading a newspaper, where there is but little matter that deserves our attention : But it is
very

very improper in reading books of instruction, devotion, and especially the sacred Scriptures, where the solemnity of the subject, or the weight of the sense, demands a particular regard.

IV. FAULT.

Every public speaker should beware of monotony, or a dull uniform tone of voice, which not being attended either by cadence or emphasis, is also a great disadvantage to an audience, by depriving them of reaping any benefit from the most interesting parts of the subject, which should always be distinguished or pointed out by the pronunciation: *For a just pronunciation is a good commentary.*

V. FAULT.

The greatest and most common fault of all, is reading with a tone.—No habit

habit is more easy to be contracted than this, or more hard to be conquered. This unnatural tone in reading or speaking is various ; but whatever it be, it is always disgusting to persons of delicacy and judgment.

Some affect an awful and striking tone, attended with solemn grimace, as if they would move you with every word, whether the weight of the subject bear them out or not.——This is what persons of a gloomy melancholy cast of mind are most apt to give into.

Again, some have a singing or canting note, and others assume a high, swelling, theatrical note ; who being ambitious of the fame of fine orators, lay too much emphasis on every sentence, and thereby transgress the rules of true oratory.

To cure these faults.

To cure a thick and cluttering voice; one whose business it is to read or speak in public, should accustom himself, both in conversation and reading, to pronounce every word distinct and clear. He should observe with what deliberation some converse and read, and how full a sound they give to every word, and imitate them.

By no means ought we to contract our words, or run two or three into one, as some do. Contracting of words may do well enough in conversation, or in reading familiar dialogues, but it is not so decent in grave and solemn subjects; especially in reading the sacred Scriptures.

To break a habit of reading and speaking too fast, a public speaker should attend diligently to the sense, weight, and propriety of every sentence, and of every

every emphatical word in it. This will not only be an advantage to himself, but a double one to his hearers: For it will at once give them time to do the same, and excite their attention, when they see his is fixed. A solemn pause, after a weighty thought, is very beautiful and striking. A well-timed stop gives as much grace to speech, as it does to music.

Let a public speaker imagine that he is reading or speaking to persons of slow and unready conceptions, and let him not measure the apprehension of his hearers by his own; if he do, he may possibly out-run theirs. Therefore, he should be very deliberate in pronouncing his words, that the sense of them may not be lost. The ease and advantage that will redound both to the reader and hearer from a full, free, and deliberate pronunciation is hardly to be imagined.

There is no occasion to lay down a rule for avoiding a too slow pronunciation,

tion, that being a fault which few are guilty of. However, to avoid all kinds of unnatural tones, the only rule for a public speaker is, to endeavour to speak with the same ease and freedom he would do on the same subject in private conversation.

We hear no body converse in a tone, unless they have the brogue of some other country, or have got into a habit, as some have, of altering the natural key of their voice when they are talking of, or reading some serious subject in religion. But there can be no reason in the world, that when, in common conversation, we speak in a natural voice, with proper accent and emphasis, yet, as soon as we begin to read or talk of religion, we should immediately assume a stiff, awkward, unnatural tone. If we are indeed deeply affected with the subject we read or talk of, the voice will naturally vary according to the passion excited: But if we vary it unnaturally,
only

only to seem affected, or with a design to affect others, it then becomes a tone, and is offensive to every one of taste.

Let a reader or speaker then, attend to the subject, and deliver it just in such a manner as he would do if he was talking of it. This is a general and most important rule; which, if carefully observed, will correct almost all the faults of a bad pronunciation, and give the speaker an easy graceful delivery, agreeable to all the rules of a right elocution: For however apt we are to transgress them in reading, we follow them naturally and easily enough in conversation.

“Let, says Dr Watts, the tone and sound of your voice in reading be the same as it is in speaking; and do not affect to change that natural and easy sound wherewith you speak, for a strange, new, awkward one, as some do when they begin to read, which would almost

most persuade our ears, that the speaker and the reader were two different persons, if our eyes did not tell us the contrary."

A public speaker should endeavour to keep his mind collected and composed; and guard against that flutter and timidity of spirit, which is the common infelicity of young, and especially bashful persons, when they first begin to read or speak in public. — This is a great hindrance both to their pronunciation and invention; and at once gives both themselves and hearers an unnecessary pain. It will by constant opposition wear off. And, for that purpose, let the speaker be wholly engaged with his subject, and when his mind is intent upon, and warmed with it, it will forget that awful deference it before paid to the audience, which was so apt to disconcert it.

"If the sight of his hearers, says the reverend Mr Mason, or any one of them,

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discompose

discompose him, he should keep his eyes from them."

He should be sure to keep up a spirit and energy in the expression; and let the voice naturally vary, according to the variation of the style and subject.

Whatever be the subject, it will never be pleasing if the style be low and flat; nor will the beauty of the style be discovered if the pronunciation be false and provincial.

A public speaker should be acquainted with all the avenues to the heart. And, for this purpose, he should above all study nature. By this is meant the study of his own natural dispositions and affections, as well as those of others: For some are much more easily impressed and moved one way, and some another: And he should consider, that though there may be many in his audience that have quick and ready conceptions, yet, in general, there are more whose conceptions are but slow. Let him then
never

never speak too quick ; and take care that he never begin too loud.

The ease with which a speaker goes through a long discourse, and his success with his audience, depend much on his setting out in a proper key :——If he begin too loud, how is he afterwards to rise to a higher note, or swell his voice as the more pathetic strains may require ? The command of the voice therefore, in this respect, is to be studied early.

The force or pathos, with which a speech is to be delivered, is to increase as the speech goes on. The speaker is to grow warm by degrees, as the chariot-wheel, by its continued motion : Not to begin in a pathetic or boisterous strain, because the audience are by no means prepared to go along with him.

What, for example, is more offensive to the ear, than for a pleader to open his cause in a boisterous manner ? Such a manner might, perhaps, please the vulgar,

gar, and his client, if among that number, who might imagine the gentleman, with respect to his cause, to be truly in very good earnest. But such a manner will always be disgusting to persons of taste and judgment.

Hence arises a very great error which has been too inconsiderately received, even by some judicious persons, *viz.* that a public speaker's showing himself to be in earnest, will alone secure him of duly affecting his audience. Were this true, the enthusiastic rant of the fanatic, who is often very much in earnest, ought to please the judicious; in whom, on the contrary, we know it excites only laughter or pity.

It is granted, that nature is the rule by which we are to speak, and to judge of the propriety in speaking: And every public speaker who faithfully follows that universal guide, commands attention and approbation. But a speaker may, by deviating into some incorrigible absurdity of manner, express the real
and

and warm sentiments of his heart, in such an awkward way, as shall effectually defeat his whole design upon those who hear him, and render himself the object of their ridicule.

It is not enough, as Quintilian says, to be a human creature to be a good speaker. Therefore, as on one hand it is not true, that a speaker's showing himself in earnest is alone sufficient, so, on the other, it is certain, that if he does not seem in earnest, he cannot but fail of his design.

There is a true sublime in delivery, as in the other imitative arts; in the manner, as well as in the matter of what an orator delivers. For, as in poetry, painting, sculpture, music, and the other elegant arts, the true sublime consists in a set of noble, masterly strokes, superior to florid littleness; so it is in delivery. The accents are to be clear and articulate, every syllable standing off from that which is next to it. The

inflexions of the voice are to be so distinctly suited to the matter, that the humour or passion might be known by the sound of the voice only, where there could not be one word heard.

The variations of the voice are to be (like the full swelling folds of the drapery in a fine picture) bold, and free, and forcible.

True eloquence does not wait for cool approbation.——Like irresistible beauty, it transports, it ravishes, it commands the admiration of all who are within its reach. If it allows us time to criticise, it is not genuine. It ought to hurry us out of ourselves, to engage and swallow up our whole attention; to drive every thing out of our minds besides the subject it would hold forth, and the point it wants to carry.——The hearer finds himself as unable to resist it, as to blow out a conflagration with the breath of his mouth, or to stop the stream of a river with his hand.——His passions are

no

no longer his own; The orator has taken possession of them; and, with superior power, works them to whatever he pleases.

There is no earthly object capable of making such various and forcible impressions upon the human mind, as a consummate speaker. In viewing the artificial creations which flow from the pencil, the critical eye is indeed delighted to a high pitch; and the delight is rational, because it flows from sources unknown to beings below the rational sphere. But the ear remains wholly unengaged and unentertained.

In listening to the raptures of music by the best performers, the flood of pleasure is almost too much for human nature. But here again the eye has not its gratification.

It is only the elegant speaker, who can at once regale the eye with the view of the most amiable object, the human form in all its glory; the ear with the original

original of all music ; the understanding with its proper and natural food, the knowledge of important truth ; and the imagination with all that in nature, or in art, is beautiful, sublime, or wonderful : For the orator's field is the universe, and his subjects are all that is known of God and his works ; of superior natures, good and evil, and their works ; and of terrestrials and theirs.

In a consummate speaker, whatever there is of corporeal dignity or beauty, the majesty of the human face divine, the grace of action, the piercing glance, or gentle languish, or fiery flash of the eye, whatever of lively passion or striking emotion of mind, whatever of fine imagination, of wise reflection, or irresistible reasoning ; whatever of excellent in human nature, all that the hand of the Creator has impressed of his own image upon the noblest creature we are acquainted with, all this appears in the consummate speaker to the highest advantage.

vantage. And whoever is proof against such a display of all that is noble in human nature, must have neither eye, nor ear, nor passion, nor imagination, nor taste, nor understanding!

But, as under the word *pronunciation* the ancients comprehended action, as well as elocution, it will be necessary, for the sake of such youth whose rank or profession may call upon them to speak in public, to make some brief observations concerning it.

The action, then, which cannot be too early taught, should be as easy and as natural as the elocution; and, like that, must be varied and directed by the passions.

An affected violence of motion is as disgusting as an affected vehemence of voice. Every part of the human frame contributes to express the passions and emotions of the mind, and to show in general its present state.

The

The head is sometimes erected, and sometimes hung down; sometimes drawn back with an air of disdain; sometimes shews by a nod a particular person or object; gives assent or denial by different motions; threatens by one sort of movement; approves by another, and expresses suspicion by a third. 'Tis true, most of these motions more particularly belong to the stage, especially in pantomime entertainments.

The arms are sometimes both thrown out, sometimes the right alone, but never the left alone, unless in an address to the audience on the left. In address, either to the right or left, care must be taken that the body be not turned, only the head; the eyes looking, as it were, directly over the out-stretched arm. Sometimes the arms are lifted up as high as the face, to express wonder; sometimes held out before the breast, to show fear; spread forth with the hands open, to express desire or affection. The hands

hands are clapped in surprize; and in sudden joy and grief, the right hand clenched, and the arms brandished to threaten. The two arms set akimbo, to look big, and express contempt or courage.

With the hands, as Quintilian says, we solicit, we refuse, we promise, we threaten, we dismiss, we invite, we intreat, we express aversion, fear, doubting, denial, asking, affirmation, negation, joy, grief, confession, penitence.

With the hands we describe, and point out all circumstances of time, place, and manner of what we relate; we excite the passions of others, and soothe them; we approve and disapprove, permit, or prohibit, admire or despise.

The hands serve us instead of many sorts of words; and where the language of the tongue is unknown, that of the hands is understood, being universal and common to all nations.

The

The legs advance or retreat, to express desire or aversion, love or hatred, courage or fear; and produce exultation, or leaping in sudden joy; and the stamping of the foot expresses earnestness, anger and threatening.——These motions, in general, are only suitable to the stage; they cannot, with propriety, be used at the bar; and are too violent and indecent for the pulpit.

The face especially, being furnished with a variety of muscles, does more in expressing the passions of the mind than the whole human frame besides. The change of colour shows by turns anger by redness, and often by paleness; fear likewise by paleness, and shame by blushing. Every feature contributes its part.

The mouth open, shews one state of the mind; shut, another; the gnashing of the teeth, another.——The forehead smooth, and eye-brows arched and easy, shew tranquillity or joy. Mirth opens the
the

the mouth towards the ears, crisps the nose, half shuts the eyes, and sometimes fills them with tears.—The front wrinkled into frowns, and the eye-brows over-hanging the eyes like clouds fraught with tempest shew a mind agitated with fury.

Above all, the eye, the window of the soul, shows the very spirit in a visible form. In every different state of the mind, it assumes a different appearance. Joy brightens and opens it; grief half closes and drowns it in tears; hatred and anger flash from it like lightning; love darts from it in glances like the orient beam. Jealousy and squinting envy dart their contagious blasts from the eye: But devotion raises it to the skies, as if the soul of the holy man were going to take its flight to heaven.

A correct speaker does not make a movement of limb or feature, for which he has not a reason; or for which nature does not, as it were, involuntarily prompt

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him.

him. If he addresses Heaven, he looks upward. If he speaks to his fellow-creatures, he looks round upon them. The spirit of what he says, or, if on the stage, is said to him, appears in his look.

If he expresses amazement, or would excite it, he lifts up his hands and eyes; if he invites to virtue and happiness, he spreads his arms, and looks benevolence; if he threatens the vengeance of heaven against vice, he naturally bends his eyebrows as in wrath, and menaces with his arms and countenance.

He does not needlessly faw the air with his arm, or stab himself with his finger; he does not clap his right hand upon his breast, unless he has occasion to speak of himself, or to introduce conscience, or something sentimental; he does not start back, unless he wants to express horror or aversion; he does not come forward, but when he has occasion to solicit; nor raise his voice, but to express something peculiarly emphatical;

nor

nor lower it, but to contrast the raising of it. His eyes, by turns, according to the humour of the matter he has to express, sparkle fury; brighten into joy; glance disdain; melt into grief; frown disgust and hatred; languish into love; or glare distraction!

Though it may be alledged, that a great deal of gesture or action at the bar, or in the pulpit, especially the latter, is not wanted, nor is quite in character; it is yet certain, that there is no part of the orator that has not its proper attitude.

Clownish or violent action ought to be avoided by every public speaker, especially by the preacher; who is not to throw out his arms needlessly, as if he were drowning in the pulpit. Nor is he to brandish his arms as if he were challenging his hearers to box with him.

Modesty ought ever to be conspicuous in the behaviour of all, who are obliged to exhibit themselves before the

eye of the public.—Whatever of gesture, or exertion of voice such persons use, they ought plainly to be drawn into them by the importance, spirit, or humour of the matter.

A judicious speaker never uses art, unless he has the art to conceal it. He is master of such a variety of decent and natural motion, and has such a command of attitude, that he will not be long enough in one posture to offend the eye of the spectator. The matter he has to pronounce, will suggest the propriety of changing from time to time his look, his posture, his motion, and tone of voice.

Now, the preacher ought, above all other public speakers, to labour to enrich and adorn, in the most masterly manner, his addresses to mankind; his views being the most important; even nothing less than the reformation of sinners; upon which depends their happiness in this world,

world, and throughout an endless duration.

Did preachers labour to acquire a masterly delivery, places of public instruction would be crowded as much as those of public diversion. Rakes and infidels, merely to shew their taste, would frequent them: And could all frequent them and none profit?

To hear a judicious and elegant discourse from the pulpit, which would, in print, make a noble figure, murdered by him who had learning and taste to compose it, but, having been neglected as to one important part of his education, knows not how to deliver it, is truly lamentable!

Nor will the case be much otherwise, till there be a professor of the English language in each of our universities, who may early instruct young gentlemen to compose elegantly in their own language to acquire a just pronunciation; to read and speak with proper

accent, emphasis, cadence, and pause; to be masters of the various tones of voice peculiar to the several humours, passions, and emotions of the soul; to speak upon subjects extempore; and to practise all the elegancies of graceful attitude and motion.

Whichsoever of our universities makes the experiment first, will find it turn to good account; and that young gentlemen from all parts of Britain will flock thither.

The conjecture is rational; for the nobility and gentry who know that our universities are the grand nurseries for the arts and sciences, will rejoice to see them become also nurseries of state orators.

How would they rejoice to hear their sons, speaking upon a subject extempore, enter into the spirit of Cicero, and plead the cause of Ligarius with his ardour, and feel what they utter? To find them qualified to harangue with propriety

propriety and fluency, when occasion shall call, whether in the senate, in the pulpit, at the bar, in fine, in assemblies and meetings of every denomination?

This is the ambition our universities should pursue.——They should afford young gentlemen this distinguishing, this necessary part of education; and, in a few years, nurse up a race of British orators to the honour of our nobility and gentry, and to the never-fading glory of our dear country*.

Of

* Dr Brown, in his *Estimate of the manners and principles of the times*, Vol. II. p. 68. speaking of the universities of Oxford and Cambridge, says, "To think justly, to write well, to speak agreeably, are the three great ends of academic education. The universities will forgive me, says he, if I observe, that both are in one respect or other defective in these three capital points of education. While in Cambridge the general application is turned altogether on speculative knowledge, with little regard to polite letters, taste, or style; in Oxford the whole attention

Of reading verse.

The proper manner of reading verse, with which too many are unacquainted, is a requisite not to be altogether passed over in silence.

Briefly, then, whoever would read verse properly, must pronounce the words in the same manner as if he were reading prose. He must neither favour the measure nor the rhyme. To favour the measure leads to a singing tone of voice; as,

But

attention is directed towards classical correctness, without any foundation laid in sound reasoning and philosophy. In Cambridge and in Oxford, the art of speaking agreeably is so far from being taught, that it is hardly talked or thought of. These defects naturally produce dry unaffecting compositions in the one; superficial taste and puerile elegance in the other; ungracious or affected speech in both."

But when the sun the height of heaven
ascends

The fire of Gods his golden scales suspends
With equal hand in these explores the fate
Of Greece and Troy and poiz'd the mighty
weight

Prefs'd with its load the Grecian balance
lies

Low sunk on earth the Trojan strikes the
skies.

I have made no stops in these verses,
to shew, that bad readers (the measure
chiefly attracting their attention) mind
neither proper pause, emphasis, nor ca-
dence. With respect to proper pause,
these verses should be read thus :

But when the sun the height of heaven
ascends,

The fire of Gods his golden scales suspends
With equal hand. In these explores the fate
Of Greece and Troy ; and poiz'd the mighty
weight.

Prefs'd with its load, the Grecian balance
lies

Low sunk on earth ; the Trojan strikes the
skies.

To

To stop thus, takes off that uniform singing tone, which is so disgusting to a polished ear.

We must not at all favour the rhyme, by which both accent and pronunciation are destroyed. For example,

Whose mind unmov'd, the bribes of courts
can see,
Their glittering baits, and purple slavery.

Here if we pronounce *slaverée*, to rhyme with *see*, we remove the accent from its proper syllable, and spoil the pronunciation, which should be *slavery*; the same as in prose. So,

Through gen'ral life, behold the scale arise
Of sensual and of mental faculties.

Here we should pronounce *facultys*, and not *facultize*, to rhyme with *arise*.

Of this vast frame the bearings and the ties,
The strong connections, nice dependencies.

Here

Here again we should pronounce *dependencys*, and not *dependensize*, to rhyme with *ties*; which by favouring the measure as well as the rhyme destroys both proper accent and just pronounciation.

The great end of a just pronounciation is to elucidate and heighten the sense, that is, to represent it not only in a clear but a strong light. Whatever then obstructs this, is carefully to be avoided, both in verse and prose. Nay, this ought to be more carefully observed in reading verse than prose; because the poet, by a constant attention to his measure and rhyme, often obscures the sense; which therefore, requires the more care in the reader to discover and distinguish it by the pronounciation.

When verse is read with proper pause, emphasis, and cadence, and a pronounciation varied and governed by the sense, if it be not harmonious and beautiful,
the

the fault is not in the reader, but the poet.

There is a pause in every verse. This pause, if not otherwise governed by the sense or emphatical word, is commonly either at the fourth syllable in verse consisting of ten syllables; or at the sixth in Alexandrine verse. As,

Waller was smooth,—but Dryden taught to
join
The varying verse,—the full resounding line,
The long majestic march,—and energy di-
vine.

It is always happy where this pause rests upon an emphatical word, or where the sense requires a point, at least of a comma, which is the case in the above three verses*.

While

* See the beauty of language in Lord Kaims's elements of criticism, vol. II. where the subject of this pause, like every other in that elegant performance, is handled in the most masterly manner.

While youth are learning to pronounce elegantly, and read distinctly, they should all along be taught to attend to what they read; to enter into the sentiments of the author, to feel every humour, passion, and emotion; and to be masters of all the graceful variations of the voice peculiar to each subject.

When they come to any period, which the master thinks they do not understand, he should accustom them to stop, till they discern, or are taught its full meaning. This is a rule of great importance; as it early opens the capacity, and improves the judgment, at the same time that it enables them in all their progress to read with understanding and propriety. For, as has been before observed, no grown person can convey the force and fulness of his author's ideas to another, till he feels them himself; or read a discourse to advantage, he does not understand and taste.

K

of

Of the time of teaching English grammar.

The youth of both sexes, as soon as they can read the English grammar, should be put to repeat the necessary rules thereof, which will save them a great deal of time, and will not hinder their progress in reading: as they are to get these repetitions at home, or out of school-hours, and are only to hear the rules explained in the school.

This will be found the speediest way to the improvement of the understanding, as knowledge can be instilled much earlier into the minds of boys especially, in their mother-tongue, than in a dead language, which, according to the methods hitherto practised, takes up a woful time before it can be understood.

Supposing, then, that the youth of both sexes have gone through the English syntax, according to the plan exhibited in the preface to a *regular English*

glisch syntax, lately published, (which would be by far too tedious to repeat here) and supposing they are now capable to write their own language grammatically, by being thoroughly practised in the exercises of false syntax on each rule there; the next exercise they are put upon, is to compose or indite elegantly.

The first step towards elegant composition, is to teach them to avoid tautologies, the method for which is exhibited in the same *syntax* by proper exercises.

III. Exercise.

The third exercise is to form their style by an elegant choice of words. For this purpose they have been prepared all along from their grammatical exercises. For in every exercise, whether upon the rules of syntax or tautology, which may consist of two or more sen-

tences at a time, according to their length, or the progress of the scholar; he first spells off every word; giving the rules for spelling.

2. He gives the various significations of each word, as he found them in his dictionary; by which, in course, he acquires a fine vocabulary, and an easy flow of words in speaking and writing.

3. He parses the exercise, tells the parts of speech, and gives the rules of syntax.

4. He construes or resolves each sentence in it, and supplies the ellipsis to make the sentence full and grammatical*.

Of writing letters.

The importance of writing letters with propriety, claims the utmost attention; since, next to the power of pleasing

* See the regular English syntax.

pleasing with his presence, as the writers of the preceptor observe, every man would wish to give delight at a distance. This great art should be diligently taught; the rather, because of those letters which are most useful, and by which the general business of life is transacted, there are no examples easily to be found.

It has been the general fault of those who have undertaken this part of education, that they proposed for the exercise of their scholars, occasions which rarely could happen; such as congratulations and condolences, and neglected those without which life cannot proceed. It is possible to pass many years without the necessity of writing panegyrics or epithalamiums; but every man has occasion to state a contract, demand a debt, or make a narrative of some minute incidents of common life.

On these subjects, therefore, youth should be taught to think justly, write clearly, neatly, and succinctly; lest they

come from school into the world without any acquaintance with common affairs, and stand, as it were, idle spectators of mankind.

They should be encouraged, then, to write to one another every other day, upon the common occurrences of life, which will bring them into a way of methodizing their thoughts: And at last, the great objects of art and nature may be pointed out to them, of which they might write to one another short accounts, just according to the impressions made upon their minds. This would be an excellent method to improve them in the knowledge of things, as well as of language.

By such exercises youth will be highly pleased by acquiring knowledge with ease, in their own mother tongue.

Geography.

Geography.

As a relaxation to the mind, and to enlarge the understanding, it is time to make youth acquainted with the pleasing science of geography.

As we are inhabitants of this earth, and connected with the rest of mankind, both by the ties of nature and commerce; to take a survey of the terraqueous globe with respect to its divisions and subdivisions, its soils and produce, the religion, manners, government, riches, power, policy, arts, sciences, manufactures, &c. of its inhabitants, is a study of great importance, both in point of interest and intelligence.

Geography is the school of man, the mirror of life, by which the whole world, as it were, pass in review before us.

By geography the merchant has a view of the various produce of every country,

country, and of the trade carried on to the remotest regions.

By geography the human mind is enlarged, the boundaries of learning extended, superstition and prejudice banished, arts, sciences, and manufactures improved, religion, virtue, and good sense every where promoted.

Reading the best English classics.

Youth should be constantly exercised in reading some of our best English classics, both in prose and verse; and now, their capacities being enlarged, the master should point out to them the beauties in style and sentiment, and give them a taste of poetry.

Great care should be taken to make them repeat gracefully the most beautiful passages of our best poets and prose-writers.

These passages should be such as are most likely to inculcate the principles of religion and morality, and which tend

to

to mend the heart, at the same time that they enlighten the understanding.

By this method, the ruling principles of life will not only be strongly impressed on their memories, but sink deep into their hearts, when they are often repeated with propriety both by themselves and others.

With such an English education, we dismiss our female pupils, committing them to the care of proper governesses of boarding-schools; where they may now learn French to great advantage, and other accomplishments peculiar to their sex, and suitable to their rank in life.

It is a woful draw-back on the interest and future happiness of society, and consequently to be lamented, that the fair sex have been, in general, so shamefully neglected with regard to a proper English education. For though in point of genius, they are not inferior to the other sex, yet due care is not always

ways taken to cultivate their understandings, to impress their minds with solid principles, and replenish them with useful knowledge.

Pray, is a young lady of birth or fortune to be cruelly deprived of the lasting pleasure resulting from a capacity of expressing herself with fluency and accuracy in speaking and writing her mother-tongue? A qualification which would so eminently distinguish, add a lustre to, and place in every point of view all her other accomplishments?

Were fathers the authors or promoters of such default, mothers would certainly resent it, as judging it proceeded from a low and contemptible opinion of the genius of their sex. But as every prudent father, with great propriety, directs the education of his sons; so that of daughters being chiefly under the influence of mothers, every fine embellishment, every necessary accomplishment conspicuous in their female pupils, will

will reflect honour on their fair and affectionate instructresses.

Yet, as the males are not only highly interested in, and derive much social happiness from the right education of females, but are also supposed to be good judges of what constitutes a proper one, it is not even to be imagined, that, because the greatest share of their education falls more immediately under the inspection of mothers, that fathers are at all exempted from superintending what is most interesting and essential: Nor from embracing every opportunity of enlarging their minds, and improving those talents which the God of nature has conferred upon them.

In fine, it is owing to the faithful discharge of the important trust reposed in both parents, that these more beautiful pledges of their mutual love, become dutiful children, good wives, good mothers, good friends, ornamental to their

sex, and, in their several stations, useful members to the community.

Of speaking extempore.

Now, the graceful manner in which young gentlemen should be taught to speak the before-mentioned passages, will pave the way for another exercise, which will be of the utmost consequence to them all their life; namely, their delivering their thoughts every day upon some subject *extempore*.

This method will have all the advantages of the theatre, without any of its inconveniencies. Let them begin with fables, short speeches concerning the common affairs of life; thence to short speeches in an historian; and gradually to longer, and so proceed through variety of subjects.

Let them first read over the subject with the master, that he may know they perfectly understand it; afterwards let them

them read and consider it for some time by themselves; then shut the book, and speak the sense of it in unpremeditated words. A little use will make it most agreeably easy; and what a habit is this for a gentleman?

It is a maxim, that we must be born poets, but can be made orators; *nascimur poetæ, fiamus oratores.*

As eloquence, then, depends upon practice, more than theory, it requires the earlier initiation, that practice may have its full scope, before the time of life arrives in which there may be occasion for public exhibition.

It should be the ambition of every gentleman at the head of education, to afford young gentlemen this distinguishing part of education; that they may be qualified for acquitting themselves with reputation, when called to speak in public; whether in parliament, in the pulpit, at the bar, at meetings of merchants, in committees for managing pu-

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blic affairs, in large societies ; and, on such like occasions, a competent address and readiness, not only in finding matter, but in expressing and urging it effectually, is what, no doubt, many a gentleman would willingly acquire at the expence of half his other acquisitions.

It is well known in Britain, that among the numerous seminaries in France, for every art and science, they have many academies for the study of their own language and of eloquence. And though their language is inferior to ours, under every form of writing, and for all the purposes of oratory ; yet, by means of the early and strict application of their youth to the study of their own language in those academies, they have, notwithstanding the poverty of their language, produced excellent writers, and, perhaps the most elegant compositions in eloquence that the moderns can boast of.

But

But alas! the flower of our youth, instead of being taught to write their own language grammatically, to indite elegantly, and to speak eloquently, are, on the contrary, unhappily kept to a dead verballity during their most precious years, without the least regard to their mother-tongue, in which alone they can make any figure in life. And this stupid custom has been handed down from father to son, without due consideration or mature reflection.

So that few, very few in comparison, can deliver their sentiments with tolerable ease or distinctness in public meetings; and some who rise up to speak on such occasions, acquire less honour than those who sit still and remain silent.

If we have no feeling or affection for the future happiness and preferment of our offspring, yet, for the honour of our country, let us rouse from our stupor! and let it be no longer charged either to our indifference or insensibility,

that Britons, with the superior advantages of a language better adapted than the French to all the purposes of composition and oratory, should still remain inferior to the French nation, with regard to the elegancies of both.

The best orators have always been under popular governments; under such a government are we. And were we so wise as to follow the examples of those of Greece and Rome, as the French have long done, namely, to study our own language chiefly; we would, in a few years, nurse up a race of orators equal to those of any popular government that ever existed.

Now, the first grand step in order to lay a proper foundation, both for elegant composition and the art of speaking, is to encourage English grammar-schools all over Britain, under able masters, according to the above-mentioned, or some better plan.

Since

Since of the British youth, in general, not one of a hundred has the least occasion for a Latin education, while those of all ranks require a proper English one, Why are so many Latin grammar-schools, especially in trading towns in England, held as fine-cures, without one scholar at some, and very few at most? As we see any esteem for a smattering of Latin has, all over England, dwindled away, Why are not those schools converted into English grammar-schools, by which the youth of such trading towns would be enabled to write their own language grammatically, to correspond genteelly, and to transact all their business in trade with ease and propriety.

As my present design was to proceed no farther than to exhibit a proper plan of an English grammar-school education, at which the youth of both sexes should be regularly taught from the alphabet;

I now take leave of my male pupils, who are to be sent to proper academies, where, according to their birth, or to the several professions or offices for which they are intended, they will be qualified for trade, the compting-house, the navy, the army, and for the university; and where they will still, at stated hours, continue the exercises of composition and oratory, with the additional advantages of an increasing memory and improving judgment.

It would be of the utmost advantage to youth, as well as to the public, would parents be advised to have their talents formed by an education adapted to the proper discharge of their several duties in the different spheres, professions, and offices of life for which they intend them, or to which their own choice may direct them.

Youth,

Youth, particularly of distinction, who have had such an English education as has been proposed, and who are to learn Latin, as they already know the parts of speech in their own language, and consequently in every other, the parts of speech being the same in all languages; and as they perfectly understand the rules of English syntax, ellipsis, transposition or inversion, and have been accustomed to construe and resolve the most inverted sentences, both in prose and verse, into the same natural order with the conceptions of the mind, and to supply the ellipsis; they will not be surprized or disheartened at the inverted or artificial order of the Latin, as all youth naturally are, who have not had their capacities opened by a grammatical knowledge of their own language.

They will soon perceive, that the natural order in the Latin, is much the same with that in English; the natural order,

order, as well as the ellipsis, being much the same in all languages.

A few examples will suffice to shew the congruity in both languages.

Examples of ellipsis.

1. In answer to a question, as, Who gave you money? My father. [gave me money] So in Latin, Quis dedit tibi pecuniam? Pater meus. [dedit mihi pecuniam.] When will that be? [that will be.] The next day. Quando isthuc erit? [isthuc erit] Proximo die. Where is your brother? [my brother is] at home. Ubi est frater tuus? [frater meus est] domi. Who created man? God. [created man] Quis creavit hominem? Deus. [creavit hominem.] In these examples the ellipsis, which is seldom expressed, either in writing or speaking, is included within brackets.

2. In the following examples, the ellipsis is in Italic. "For, in him we live,

live, move, and have our being ;" resolved, For in him we live, *and in him we move*, and *in him we have our being*. In ipso enim vivimus, movemur, et sumus; resolved, Enim in ipso nos vivimus, *et in ipso nos movemur*, et *in ipso nos sumus*.

" I leave you a kingdom strong, if you shall be good ; if bad, a weak one." Resolved, I leave you a kingdom strong, if you shall be good ; if *you shall be bad*, *I leave you a weak kingdom*. Ego vobis regnum trado firmum, si boni eritis ; si mali, imbecillum ; resolved, Ego trado vobis regnum firmum, si vos eritis boni ; si *vos eritis mali*, trado vobis imbecillum regnum.

Some short examples of the congruity of the natural order.

The artificial, rhetorical, or inverted order of a Latin sentence, is rendered into its natural order, agreeing with
that

that of the English by construing it grammatically. As,

"He set armed men at all the passages where any one could enter to that farm." *Ad omnes introitus quâ adiri poterat ad eum fundum, armatos apposuit.* The grammatical and natural order is thus: *Apposuit armatos ad omnes introitus quâ poterat adire ad eum fundum.*

"When she heard that I stood at the door, she made haste." *Postquam ante ostium me audivit stare, properabat.* Natural order thus: *Postquam audivit me stare ante ostium, properabat.*

"The Gauls being twice repulsed with great loss, consult what they should do." *Bis magno cum detrimento repulsi Galli, quid agant consulunt.* Natural order thus: *Galli repulsi bis cum magno detrimento, consulunt quid agant.*

In order to construe or resolve any sentence properly, it must be observed, that, in any language, generally speaking,

speaking, there is at least one capital object considered, as, acting or suffering.

The object is expressed by a substantive noun, called the nominative case; its action is expressed by an active verb, and the person or thing affected by the action, is expressed by another substantive noun called the accusative case; the suffering or passive state of the noun, or nominative the patient, is expressed by a passive verb, and the person or thing that acts upon it, is expressed by a substantive noun called the agent.

These are the capital parts of a sentence; but there are generally underparts. Each of the substantives, as well as the verbs, may be qualified; time, place, purpose, motive, means, instrument, and many other circumstances, may be necessary to complete the thought. But no difficulty can arise on this account; for in every complete sentence, all the members or parts are mutually connected and related by conjunctions

tions and prepositions, some slightly, some more intimately.

Let a sentence be ever so much inverted, read it to the end first, then look for the introductory or inciting word, if any; if none, take the vocative; if no vocative, go directly to the nominative or nominatives; if there be more than one connected by a conjunction, go next to the verb or verbs; if more than one connected by a conjunction, go next to the word governed by the verb in the accusative, with the words connected with it in the same case, if any; take next the genitive case or cases, if there be more than one connected by a conjunction; take last the under-parts, being words related to the whole, and governed by prepositions, to the end; supplying throughout the ellipsis, where needful. This is the most general order of sentences.

There is hardly any sentence in which the capital parts above-mentioned, are
not

not to be found; and these generally direct the order of the whole sentence, every member of it at least. For whatever members a long sentence may consist of, each member must have a verb in it expressed or understood; and a noun the subject of that verb, which, if an active verb, must have another noun after it, to which the action must pass, &c. So that every member of a long sentence, is a short, though imperfect sentence of itself.

Example.

O friends, I hear the tread of nimble feet
Hasting this way, and now by glimpse discern

Ithuriel and Zephon through the shade,
And with them comes a third of regal port,
But faded splendour wan; who by his gate
And fierce demeanour seems the Prince of
Hell,

Not likely to part hence without contest:
Stand firm, for in his look defiance lours.

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Natural

Natural order, with the ellipsis supplied.

O friends, I hear the tread of nimble feet hasting this way, 1. And now, by a glimpse, I discern Ithuriel and Zephon through the shade, 2. And I discern that a third angel of regal port, but of faded and of wan splendour, comes with them, 3. Who seems to be the Prince of Hell by his gate, 4. And who seems to be the Prince of Hell by his fierce demeanour, 5. And who is not like to part hence without contest, 6. Stand ye firm, 7. For defiance lours in his look, 8.

This sentence consists of eight members. The first member is quite in the natural order.

There is, first, the interjection or inciting word *O!* 2. The vocative *friends*. 3. The nominative *I*. 4. The verb *hear*. 5. The noun *tread*, governed by the verb *hear*, in the accusative. 6.

The

The genitive case, *of feet*, qualified by its adjective *nimble*, expressing its manner, viz. nimble, not slow feet. 7.

The participle *hasting*, relating to feet, and qualified by the adverb *this way*.

The conjunction *and* connects the second member to the first, and begins, as it were, a new sentence, with a nominative and a verb, coupling like moods, *I bear*, and *I discern*; *Itburriel* and *Zephon* are two nouns of like cases, governed by *discern*, and coupled by the conjunction *and*; for conjunctions couple always like cases, as well as like moods. The noun *shade* is governed by the preposition *through*, and, as an under-part, is related to the whole member by the preposition. *And* again connects the third member with the former, and couples the moods *I discern*, and *I discern*; that a *third*; every adjective must have its substantive expressed or understood (*angel*) may be here understood, a third angel, of regal port; *port*, the genitive

case, qualified by the adjective *regal*, expressing its quality ; but of faded and of wan splendour ; *splendour*, another noun of the genitive case, qualified by the adjectives *faded* and *wan* ; these genitives are connected by the conjunction *and* ; *comes* is the verb agreeing with the nominative *third angel* ; *with them*, this member ends with an under-part, *i. e.* with a word governed by a preposition : *Who* being a relative, and standing for the antecedent *third angel*, connects thereby this fourth member to the former members, and becomes the nominative to the verb *seems* ; for when no nominative comes between the relative and the verb, the relative shall become the nominative to the verb ; *to be* is the infinitive mood, one verb governs another in the infinitive expressed or understood ; *to be* is here understood ; *the Prince of Hell*, one substantive governing another in the genitive ; *by his gate* ; *gate*, a noun qualified by the pronominal adjective *his*,
and

and governed by the preposition *by*, an under-part; *who*, a relative standing again for the antecedent *third angel*, connects the fifth member with the former members, and is again the nominative to *seems*. The Prince of Hell, *by his fierce demeanour*; this member also closes with an under-part, *i. e.* with the noun *demeanour*, governed by the preposition *by*, and qualified by the adjectives *his fierce*. *And* connects the sixth member, by coupling like moods, *viz. who seems*, and *who is*; not like *to part*, the infinitive mood; *without contest*, this member closes with an under-part, *viz. the* the noun *contest*, governed by the preposition *without*. *Stand ye firm*; the imperative verb has always a nominative after it, expressed or understood; *ye* is here understood. *For defiance lours in his look*; the conjunction *for* connects this last member to the whole, and intimates the reason for their standing firm, *for*, or *because defiance lours*, a no-

minative and a verb; *in his look*; here the whole sentence closes with an under-part, *viz.* the noun *look*, governed by the preposition *in*, and qualified by the pronominal adjective *his*.

These observations may be of use to the less skilful in grammar, with respect to the method of construing or resolving sentences. To have parsed the above sentence in a practical manner, as must be done with a scholar, would have been too tedious*.

Now, if the same sentence in Latin, either in Trappe's or Dobson's Latin version of *Paradise Lost*, were properly construed and resolved after the same manner, the Latin resolution would appear to a scholar to be much the same with that in English. So that by first making a young gentleman master of grammatical

* For a practical method of parsing, see the praxis upon the rules of syntax, in my regular English syntax.

grammatical resolution in his own language, he will easily and speedily become master of it in any language he is to learn. This is in fact to be master of a language.

Youth of distinction, thus prepared, would not only be possessed of one of the most noble and interesting qualifications that can adorn the character of gentlemen, a masterly flow in speaking and writing their own language; but they would learn the French in a few months, and acquire a better knowledge of the Latin in two years, than has been commonly done in six.

In short, by this proposed plan of an English education, and allowing youth first literal, then free translations of a few Latin classics that are worth their reading; and by constantly resolving the one language into the other, and carefully comparing the idiom of both; he must be a dunce indeed, or very ill taught, who does not in two years acquire

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quire a knowledge of the Latin idiom, sufficient for any gentleman.

But whoever, whether from inclination, or on account of his profession, would become a very adept in the Latin language, if he goes to the university, he may, without loss of time, attend the Latin professor: If his profession does not require an university education, he will be, in the space of the above-said two years, sufficiently able, at leisure hours, to proceed of himself, by the help of the most elegant translations and best commentators, without so wofully neglecting, as has been hitherto the case, the study of his own language, and of real and useful knowledge.

CONCLUSION.

BY what has been advanced in the introduction to this plan, some, perhaps, will not scruple to say, that I meant to decry entirely the learning of the Latin
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and Greek.——I would not be so understood.——No one in his right senses would condemn these languages to everlasting oblivion : But it is well known, that the tedious and irrational methods of teaching them (particularly the Latin) which have so long prevailed in this island, have been repeatedly, not to say universally, condemned.

How laughable would it be, were it not matter of the most serious concern to the public, to see a boy who cannot read words of two or three syllables, nay, who cannot properly spell or divide words of two syllables in English, hurried into a strange language, before he has seen or understands a twentieth part of his own? Yet this boy, who cannot read English, must read Latin ! And though he cannot write an English sentence, consisting of three or four words, yet (*risum teneatis amici !*) he must write Latin exercises,——that is, he must turn an English sentence into
grammatical

grammatical Latin before he has been taught to construe or resolve the shortest compound sentence in English.——

O rem ridiculam, Cato, et jocosam! This is truly to make bricks without straw!

But who are the defaulters in this unhappy case? Not the teachers of Latin: They, as well as their pupils, are heartily to be pitied, as by such an irrational procedure, both parties are forced to undergo an Herculean labour.

Not to mince the matter, it is the parents themselves who are the real cause of all the distress and uneasiness that, for years prey upon the tender minds of their own offspring, by neglecting to give them a proper and preparative English education, according to the above plan.

Learning boys Latin, who are to be brought up to trade and business, or to the mechanical arts, is merely wasting a very precious portion of their time to no purpose, which would be spent to far greater advantage, both to themselves

and the community, in acquiring a grammatical knowledge of their own tongue, reading at school the best English classics, writing, accompts, geography, and the most useful branches of the mathematics.

It is certain, that the knowledge of Latin and Greek has been judged necessary for some professions in civil life, as well as for persons intended for the service of the church. For though Mr Locke warmly recommends the instructing of the British youth, first of all, in the grammar of their own language, and observes, that our young nobility and gentry have no occasion to waste so much precious time (to the great hinderance of more important accomplishments) in acquiring a critical skill in Latin and Greek, as if they were all to be Latin and Greek professors: Yet that celebrated reasoner says, that Latin and Greek ought to be the study of every gentleman, as, from long established custom,

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Custom, he who is a stranger to them, cannot be said to have a liberal education, or a place among the learned.

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